



Decoding Vedant with referance to Vallabhvedant



Key points

- Introduction to the propogater of Vallabh Sampraday; Mahaprabhu ShriVallabhchary.
- Pramaan vyavastha in Vallabh Sampraday – an epistemological perspective of Vallabh school of Vedant.
- Metaphysical form of universe/Jagat, individual being/Jeev and Brahm – the ultimate reality.
- Ultimate goal of all the metaphysical understanding is the culmination of Gyaan towards Krishnabhakti.

Introduction to the propogater of Vallabh Sampraday – Mahaprabhu Shri Vallabhachary

अर्थं तस्य विवेचितुं न हि विभुः वैश्वानराद् वाक्पतेः

- अन्यस्तत्र विधाय मानुषतनुं मां व्यासवत् श्रीपतिः।
- दत्त्वाऽऽज्ञां च कृपावलोकनपटुः यस्माद् अतोऽहं मुदा
- गूढार्थं प्रकटीकरोमि बहुधा व्यासस्य विष्णोः प्रियम्॥

• (भागवत सुबोधिनी.५)

*Purpose behind incarnation of Shri Vallabhachary

- (1) To explain the hidden meaning of Ved and Bhagwat.
- (2) Propagation of Swatantr Bhakti of Parabrahm Shri Krishna, who is the ultimate reality and supeior most entity.

-Yagynarayan bhattji was asked to perform 100 Somyagy.

-- Completed by Shri lakshman bhattji in his legacy.

-- born on chaitr sud ekadashi, vikram samvat 1535 in a forest near champarany on the bank of river Bhimarathi.

-- Started Bharat Bhraman at the age of 11 years after completing his studies.

-- Shlok received at Jagannath puri from lord Jagannath himself and thus started propagating Bhakti Sampraday on its basis.

-एकं शास्त्रं देवकीपुत्र गीतं। एको देवो देवकीपुत्र एव। मन्त्रोप्येकः तस्य नामानि यानि। कर्माप्येकं तस्य देवस्य सेवा।

-- Dikshamantr received from Bhagwan again on the midnight of Shravan Sud Ekadashi.

-- Started writing commentry on Shrimad Bhagwat, titled as Subodhini and wrote independent scriptures for propagating Sampradayik Siddhant.

Epistemological aspect – Pramaan vyavastha

- वेदान्ते च स्मृतौ ब्रह्मलिङ्गं भागवते तथा।
- ब्रह्मेति परमात्मेति भगवानिति शब्द्यते।
- त्रितये तृतयं वाच्यं क्रमेणैव मयात्र हि। (शास्त्रार्थप्रकरण.६)
- वेदाः श्रीकृष्णवाक्यानि व्याससूत्राणि चैव हि। समाधिभाषा व्यासस्य प्रमाणं तच्चतुष्टयम्। उत्तरोत्तरपूर्वसंदेहवारकं परिकीर्तितम्। अविरुद्धं तु यत्त्वस्य प्रमाणं तच्च नान्यथा। एतद्विरुद्धं यत् सर्वं न तन्मानं कथञ्चन। (शास्त्रार्थप्रकरण.७-८)

The ultimate reality has 4 dimensions:

- (1) Brahm dimension deals with => All in all i.e. Absolute dimension. (Ved-Brahmsutra)
- (2) Paramaatma dimension deals with => One in (among but non-dual)all i.e. Relative dimension. (Bhagwadgeeta)
- (3) Bhagwan dimension deals with => One for all i.e. Dependent dimension. (Bhagwat Mahapuraan)
- (4) Krishna => All for one i.e. Bhakti dimension. (Bhagwat Mahapurana)

In order to explain and understand the tatv, Ved-Geeta-Brahmsutr and Bhagwat are supposed to be reffered as all these 4 Shastras all together conclude the above mentioned 4 dimensions of the ultimate reality. Therefore, in order to gain knowdlege of the Tatv, one must refer all the 4 Shastras, and not just one Shastr and then must conclude his understanding.

Metaphysical form of Brahm-Jagat-Jeev

Brahm: सत् + चित् + आनंद = सच्चिदानंद ब्रह्म

सत् = to exist

चित् = to be aware about the existance/
consciousness

आनंद = bliss - unlimitedness. दैशिक – कालिक –
स्वरूप परिच्छेदरहित अपरिच्छिन्न ब्रह्म.

Divine attributes of Brahm:

- (1) Sakaarta
- (2) Avyay
- (3) Sarvsamarth
Kartum – Akartum – Anythakartum
- (4) Swatantra
- (5) Sarveshwar
- (6) Sarvagy
- (7) Nirgun
- (8) Sarvaadhaar
- (9) Sarvvilakshan
- (10) Abhinnnimittopadaan

- (12) Virruddhadharmaashray
- (13) Tarkaagochar
- (14) Adrashy
- (15) Swecchaya Drashy
- (16) Samaan
- (17) Karmfaldaata
- (18) Sajateey – Vijateey – Swagatbed Rahit

Purpose behind the creation

Upanishad proclaims:

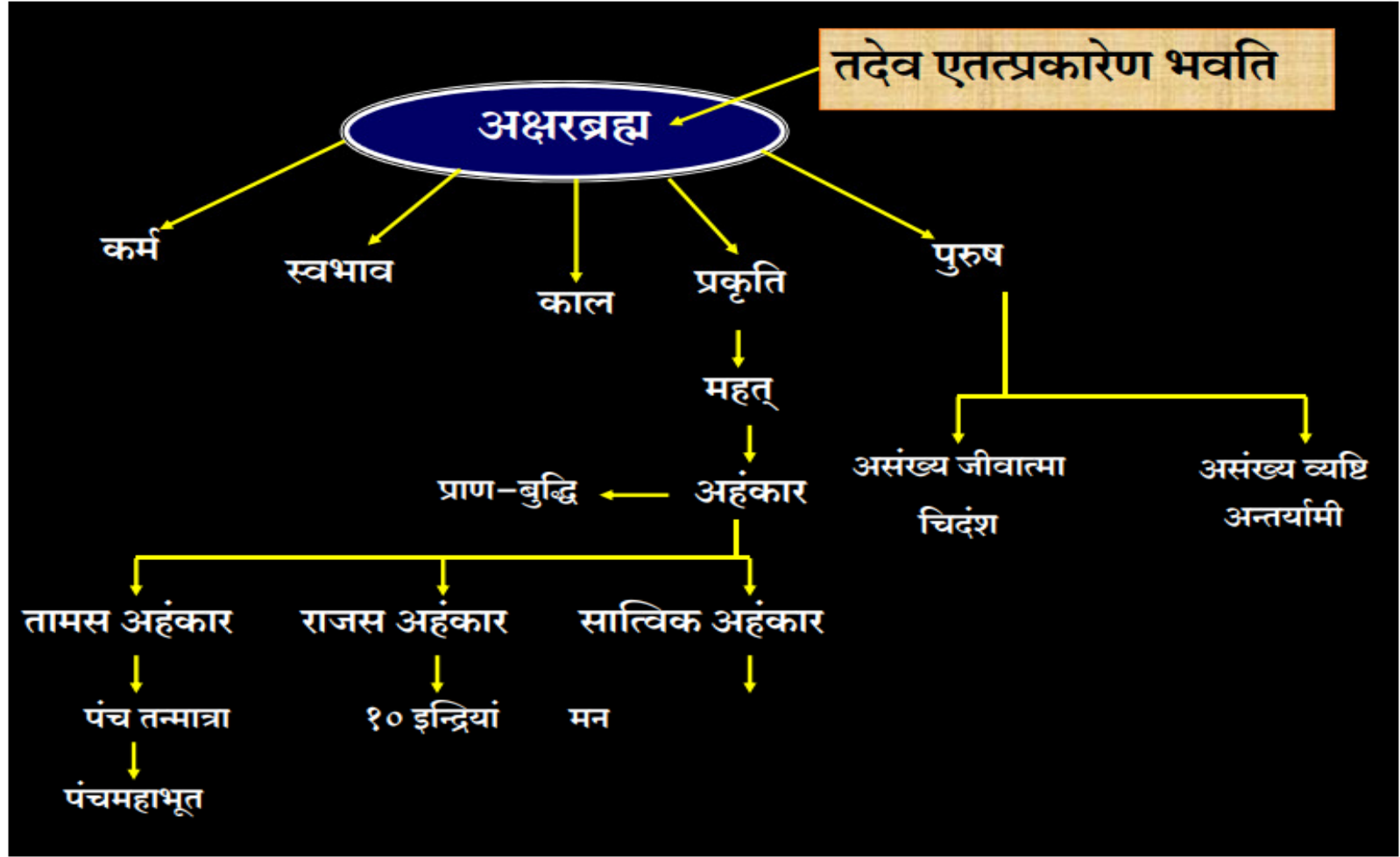
स एकाकी नैव रेमे स द्वितीयं ऐच्छत्। एकोऽहं बहुस्याम् प्रजायेय।

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते।

When nothing other than Brahm existed after the Mahapralay, Brahm manifested his ownself in the form of sentient and insentient beings from his own attributes; Sat and Chit as a part of the revelation of his infinity.

लीलार्थसृष्टिवादः Universe is not a mere creation of Brahm but his Leela; proclamation-revelation of his infinity and eternal bliss.

The process of creation as per Vallabh Vedant – प्रपञ्चो भगवत्कार्यः।



The metaphysical form of universe/Jagat-Prapanch

Brahmvaad (ब्रह्मवाद)

The whole universe and each and every object we witness around us are created out of the Sat attribute of Brahm. As Upanishad explains: यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्ति अभिसंविशन्ति तद् विजिज्ञासस्व तद् ब्रह्म। (तैत्ति.उप.३।१)

Viruddhdharmaashraytaavaad (विरुद्धधर्माश्रयतावाद)

The infinity of Brahm comprises of all the contradictory attributes.

अणोः अणीयान् महतो महीयान्। (कठोप.१।३।२०)

- **Abhininnimittopadaankaarantaavaad**
(अभिन्ननिमित्तोपादानकारणतावाद)

- **निमित्तकारण – efficient cause**

- **उपादानकारण – material cause**

- Genereally the material cause and the efficient cause are always separate in all functions/works. This theory however cannot be attributed on the creation of the universe in which the brahm is the material as well as the efficient cause. To simplify this, we can say the world is created from the brahm himself and the brahm has been the creator of it. In other words, the brahm is the material and the brahm is the tool behind the creation of the world, the matter, and elements like nature, person, time, deed and temperament are different different froms of brahm himself. Hence the brahm is an inseperable cause.

Upanishad explain the Upadaan and Nimitt Karanta of Brahm in this following statement:

यथोर्णनाभिः सृजते गृह्यते च यथा पृथिव्याम् ओषधयः सम्भवन्ति, यथा सतः पुरुषात् केशलोमानि सम्भवन्ति तथा अक्षरात् पुरुषात् सम्भवति इह विश्वम्।
(मुण्ड.उप.१।१।७-९) तद् आत्मानं स्वयं अकुरुत। (तैत्ति.उप.२।७)

Avikrutparinaamvaad (अविकृतपरिणामवाद)

Brahm is verily both the instrumental cause and the material cause of the universe. No other reality except brahm plays the part in the creation of the universe. Brahm himself is the creator of the universe and brahm himself results into the form of the universe. Though brahm holds myriads of endless names and forms of the universe, no kind of modification occurs in the form of brahm. Though gold that results into the ornaments it remains gold and gold does not become extinct for being made into ornaments. Similarly though brahm himself remains as brahm.

Upanishad explains:

वाचारम्भणं विकारो नामधेयं मृत्तिका इत्येव सत्यं। (छान्दो.उप.६।१।४)

Satkaarantaavaad – Satkarytaavaad (सत्कारणतावाद – सत्कार्यतावाद)

Universe is the manifestation of Sat attribute of Brahm and therefore is the real manifested outcome of Brahm and not an illusion. So ultimately universe is also an absolute reality and is existant.

Upanishad explains: सदेव सौम्य इदमग्र आसीद् एकमेव अद्वितीयं. कथम् असतः सद् जायेत। (छान्दो.उप.६।२।१-२)

Aavirbhaav-Tirobhaavvaad (आविर्भाव – तिरोभाववाद)

Avirbhaav = to reveal

Tirobhaav = to conceal

As brahm himslef the very form of indestructible (immortal) truth, has resulted into the form of the universe, its but natural that the universe may also be indestructible reality. Now if the universe be the reality how can there be the destruction and absence of the universe and the objects of the universe? Hence, the absence of the universe does not take place at all, what happens is only the disappearance. If an object which holds existance does not manifest its kaary-effect, or if it is not experianced even though it exists it means that it has just disappeared.

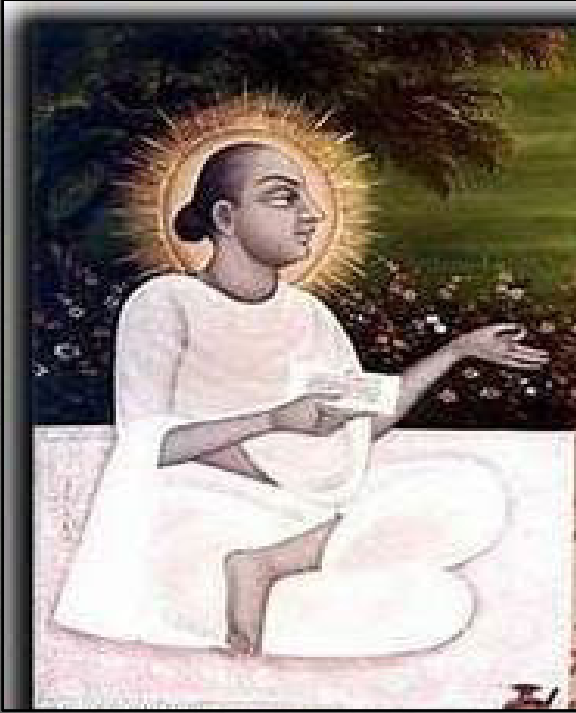
Upanishad explains: तद्वैदं तर्हि अव्याकृतम् आसीत् तत् नामरूपाभ्यामेव व्याक्रियत। असौ नामायम् इदं रूपम् इति। (बृह.उप.१।४।७)

Shuddhadwait Brahmvaad-Tadaatmyvaad (शुद्धाद्वैतवाद – तादात्म्यवाद)

त्रयं वा इदं नाम रूप कर्म....ब्रह्म एतद्धि सर्वाणि नामानि बिभर्ति....ब्रह्म
एतद्धि सर्वाणि रूपाणि बिभर्ति....ब्रह्म एतद्धि सर्वाणि कर्माणि बिभर्ति.
तदेतत् त्रयं सद् एकम् अयम् आत्मा. आत्मो एकः सन् एतत् त्रयम्।
(बृह.उप.६।९।४)

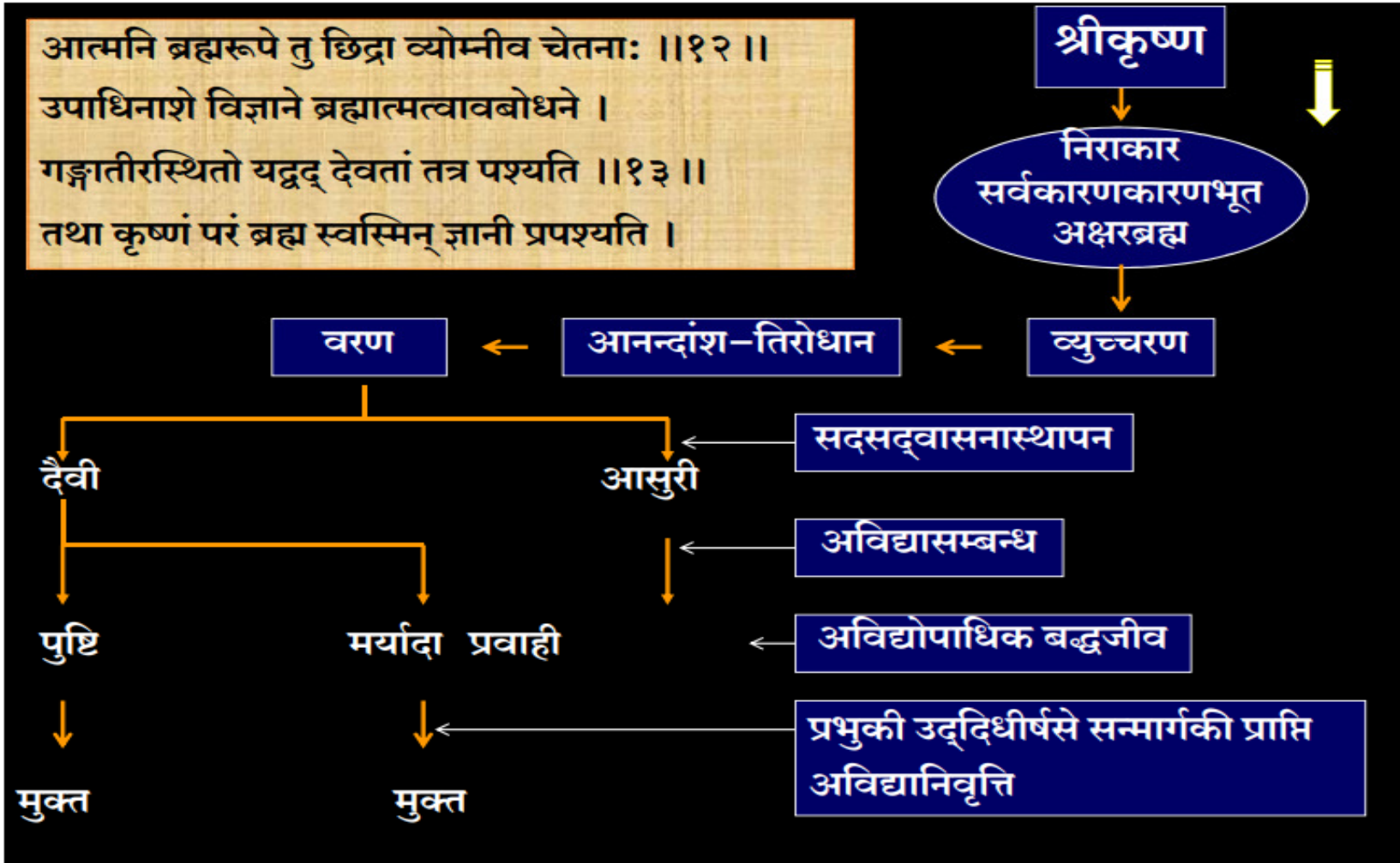
- As Brahm himself menifestes as all the forms, names and functions of this universe; Brahm and his creation are not distinct and are one. Hence, the world has been depicted in our scripture, as “brahmaatmak”- formed out of brahmic material, since brahm himself results into the “jagat” and gets completely assimilated with all elements on the universe in the similar fashion of any article of gold or any toy made from the earthen soil. They are brought into a new shape, but they ultimately are of their original form/substance from which they were given new identity.

नमो भगवते तस्मै
कृष्णायद्भुत कर्मणे।
रूपनामविभेदेन जगत्
क्रीडति यो यतः।



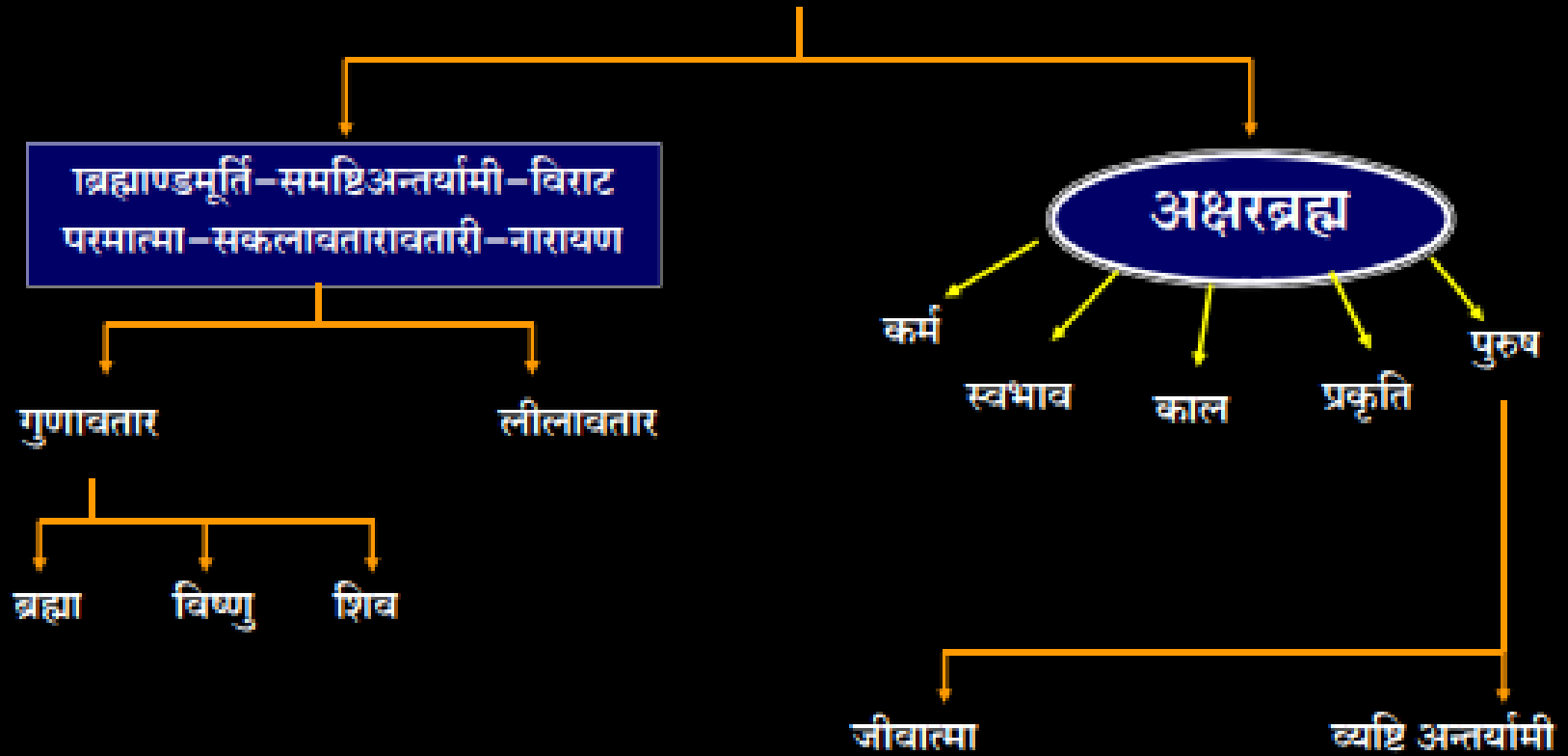
Metaphysical form of Individual Being/ Jeev

आत्मनि ब्रह्मरूपे तु छिद्रा व्योम्नीव चेतनाः ॥१२॥
उपाधिनाशे विज्ञाने ब्रह्मात्मत्वावबोधने ।
गङ्गातीरस्थितो यद्वद् देवतां तत्र पश्यति ॥१३॥
तथा कृष्णं परं ब्रह्म स्वस्मिन् ज्ञानी प्रपश्यति ।



परं ब्रह्म तु कृष्णो हि

सच्चिदानन्द-परब्रह्म-पूर्णपुरुषोत्तम-साकार-भगवान् श्रीकृष्ण



- **Anshaanshitadamyvaad (अंशांशितादात्म्यवाद)**

- -The emergence of the individual beings

- The beings emerge out of the sat (existing attribute of brahm) and chit (attribute of being conscious about the existence) parts of the brahm. Narrating the process of this emergence, it has been said in the upanishad: 'I may manifold into many forms out of one'. The brahm had this kind of desire to become many, so innumerable particals of insentient-things and sentient beings have emerged out of the brahm as countless sparks that emanate from the fire. Thus, the brahm itself manifests as beings. These beings, too are the particals of the brahm and so they are like the insentient universe, of the nature of the brahm and departed from the brahm.

- (1) Jeev is created out of the Sat and Chit attribute of Brahm.
- (2) Jeev is a particle of Brahm; alike an ocean and its drop , and therefore aren't one.
- (3) So the Brahm and Jeev have "Anshaanshibhaav" relation, where Jeev is the "Ansh" and Brahm is the "Anshi".
- (4) Jeev is not Vyaapak/omnipresent.
- (5) Brahm conceals the attribute of "Anand" from the Jeev and therefore Jeev is "Parichinn".
- (6) Bhagwan chooses the individual beings in 2 formats: Daive and Aasuri. Daivijeev are destined to attain salvation and Aasurijeev don't attain salvation and remain on this universe till the Pralay.
- (7) Those who are destined to attain salvation are provided Vidyashakti by Brahm himself and using that, they attain salvation using vedic Karmmaarg, Gyaanmaarg, Upasanamaarg or Swatantr Bhaktimarg.
- (8) All these paths have different outcomes at the end of the Saadhana and Jeev attains results appropriately.

Devotional path of Pushtibhakti – The divine path of grace

नाहं वेदैर्न तपसा न दानेन न चेज्यया। शक्य एवंविधो द्रष्टुं
द्रष्टवानसि मां यथा॥ भक्त्या त्वनन्या शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप॥

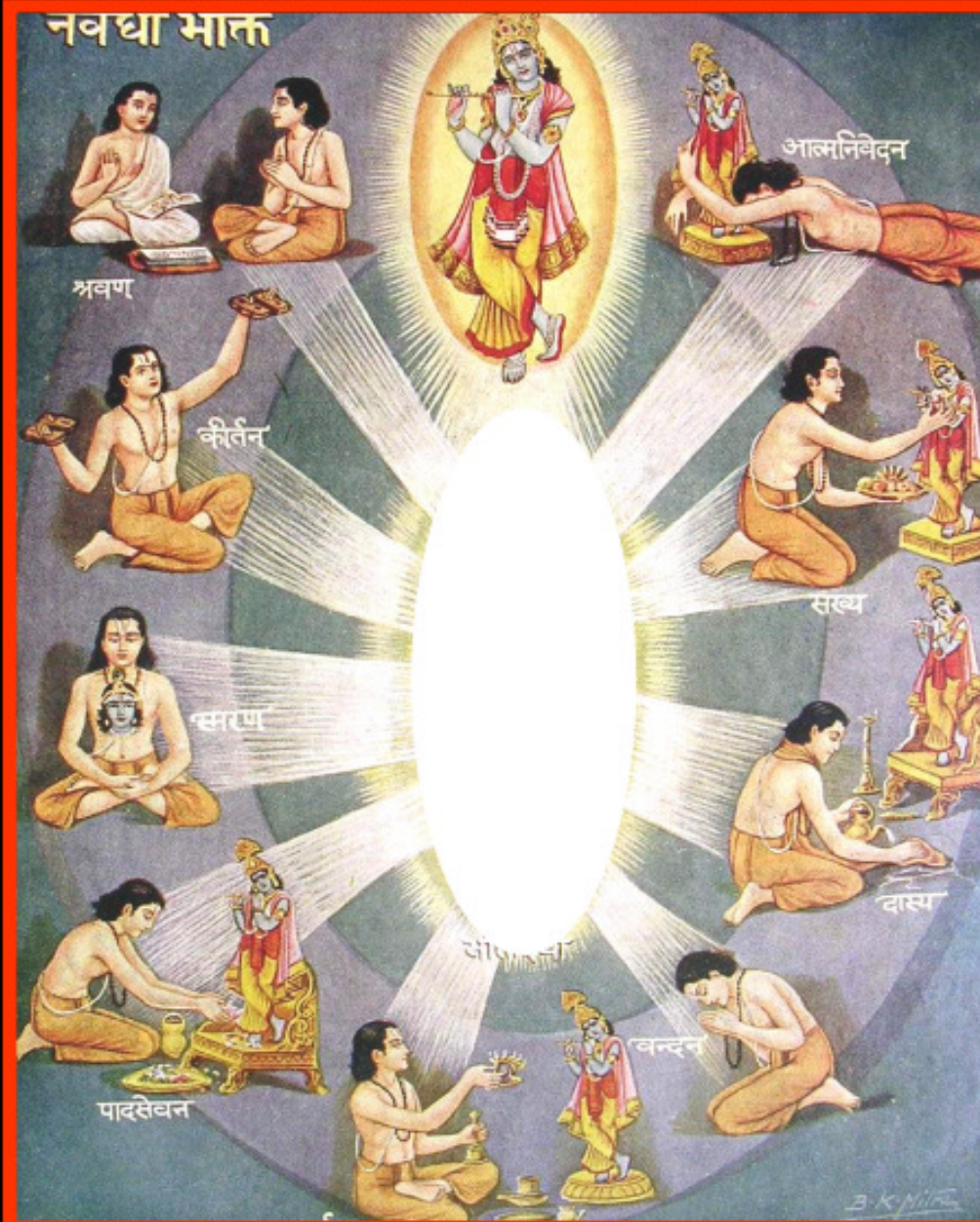
(भगवद्गीता.११।५३-५४)

Meaning: I cannot be seen/cannot be achieved in the eternal form by study of Vedos, nor by severe penance, not by charity, nor by grand rituals and ceremonies is it possible to see me as you are able to see. But by devotional service Arjun! Unmixed with fruitive desire and speculative knowledge, O scorcher of the enemy! It is possible to know me and see me in such an eternal form and factually enter my premises.

Ultimate goal of understanding Brahmvaad - Krishnabhakti

- ज्ञाननिष्ठा तदाज्ञेया सर्वज्ञो हि यदा भवेत्। कर्मनिष्ठा तदा ज्ञेया यदा चित्तं प्रसीदति। भक्तिनिष्ठा तदा ज्ञेया यदा कृष्णः प्रसीदति। (तत्त्वार्थ.दी.नि.१।१७)
- शास्त्रम् अवगत्व मनो-वाग्-देहैः कृष्णः सेव्यः। सेवैव कर्तव्या। (तत्त्वार्थदी.नि.प्र.१।४)
- माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोधिक। स्नेहोभक्तिरिति प्रोक्तः तयामुक्तिर्नचान्यता। (तत्त्वार्थदीप.नि.१।)
- अयमेव महामोहो हीदमेव प्रतारणम्। यत् कृष्णं न भजेत् प्राज्ञः शास्त्राभ्यास परः कृतिः॥ (तत्त्वार्थदी.नि.१।१६)
- अधुना ह्यधिकारस्तु सर्वएव गताः कलौ। कृष्णश्चेत् सेव्यते भक्त्या कलिस्तस्य फलाय हि॥ (तत्त्वार्थदी.नि.१।१९)

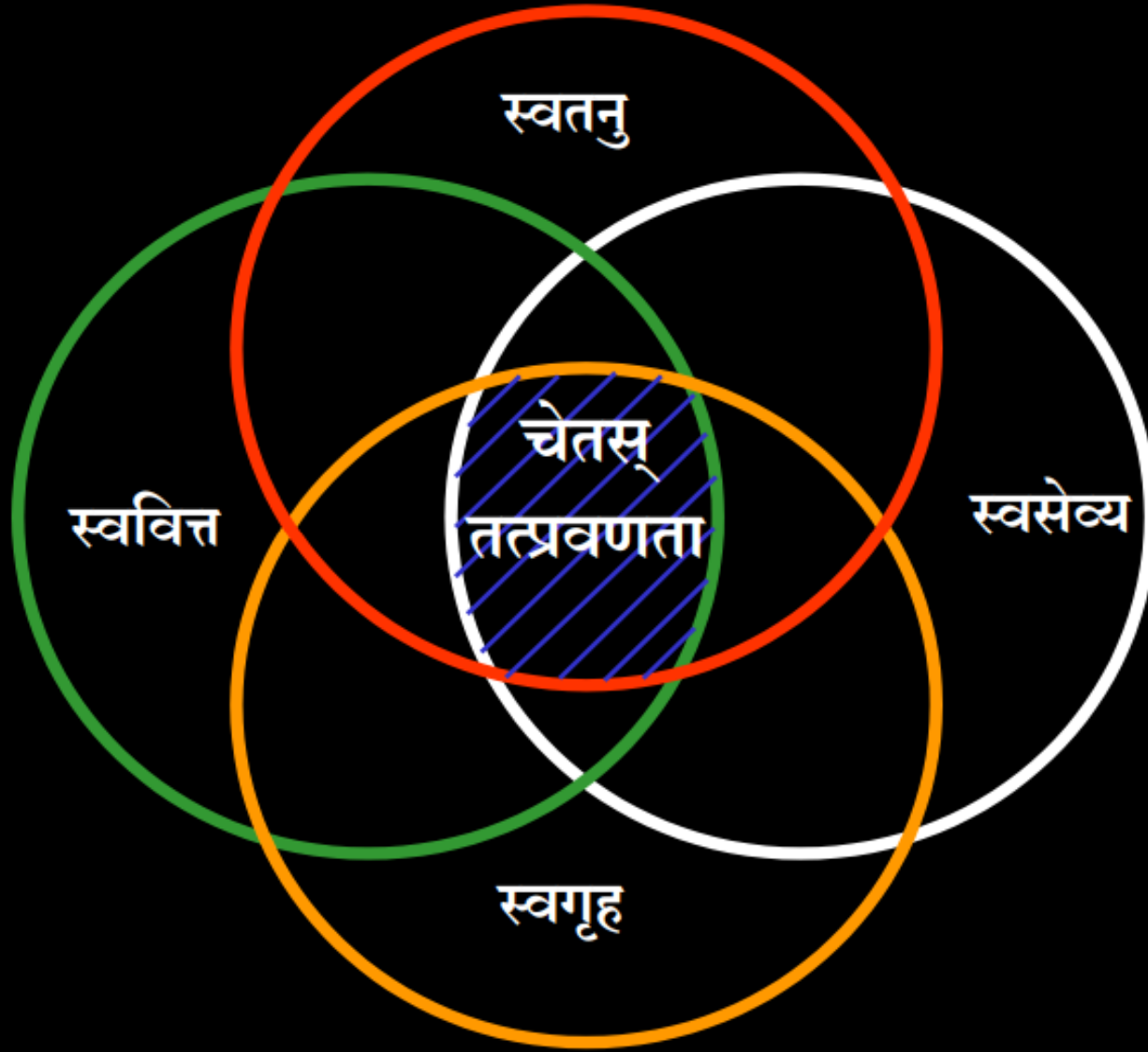
कृष्णे बुद्धिर्
विधीयताम् ।



कृष्ण एव तात्पर्यम्।

- *चेतस्तत् प्रवणं सेवा। तत्सिद्ध्यै तनुवित्तजा।
(सिद्धांतमुक्तालवी.२)
- *ऐहिके पारलोके च सर्वथा शरणं हरिः। (विवेकधैर्याश्रय.१०)
- *निवेदिभिः समर्प्यैव सर्वं कुर्यात् इतिस्थितिः। (सिद्धांतरहस्य.५)
- *सेवकानां यथालोके व्यवहार प्रसिध्यति। तथा कार्यं समर्प्यैव सर्वथा तादृशैर्जनैः॥ (सिद्धांतरहस्य.७)
- *सर्वदा सर्वभावेन भजनीयो ब्रजाधिपः। स्वस्यायमेव धर्मो हि नान्यः क्वापि कदाचन। (चतुःश्लोकी.१)
- *हरिमूर्तिः सदा ध्येया संकल्पाद् अपि तत्र हि। दर्शनं स्पर्शनं स्पष्टं तथा कृतिगती सदा। (निरोधलक्षण.१७)

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तस्मात् श्रीकृष्णमार्गस्थो विमुक्तः सर्वलोकतः
आत्मानन्द-समुद्रस्थं कृष्णमेव विचिन्तयेत् ।



Conclusion:

- (1) Krishna is the ultimate and superior reality in this universe.
- (2) He manifests himself and his attributes in all the visible and invisible/ revealed or concealed name, form and functions of this universe.
- (3) The superior most method of approaching him the path of devotion which can be followed and observed through his own grace.
- (4) The ultimate goal of each and every Vedic Shastra is to proclaim the glory of Parabrahm Bhagwan Shri Krishna.

बुद्धिप्रेरककृष्णस्य पादपद्मं प्रसीदतु।
ध्यानासमर्थजीवानां अस्माकं सर्वदा स्वतः॥
भक्तिमार्गवितानाय योवऽतीर्णो हुताशनः।
स एव नः परं मानं शेषमस्य प्रमान्तरम्॥
देहद्रोण्या यियासूनां परंपारं भवाम्बुधेः।
गुरुणा कर्णधारेण ह्युत्तार्या स्वोपदेशतः॥

I bow down in the lotus feet of Krishna who has blessed and graced me with his devotion, I bow down in the lotus feet of Mahaprabhu Shri Vallabhachary who propoagated the Bhakti Sampraday and in the lotus feet of my guru and my father who have inspired and graced me with their divine teachings.

Go swami maitri